

Org. of the Mississippi and Louisiana
Baptist State Conventions.

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M. T. MARTIN, Proprietor.

VOL. 2.

THE BAPTIST RECORD.

Integrity, and Fidelity to the cause of Christ.

CLINTON, MISS., THURSDAY, DECEMBER 1, 1878.

NO. 29.

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CONTINUATIONS.

Dr. Wm. C. Dupuy.

I have been requested to give a sketch of the life of the much lamented Whitfield, and especially that part in which he was engaged in the ministry. I undertake the task with almost reverent awe. For though Dr. Dupuy was the older of the two, so much longer had he been trying to serve God. For a short time before he became acquainted with Bro. Dupuy, yes, indeed, that his associations with him in ministering for the Cold Water Association led to do

what he did in the ministry. What he did in the ministry was, to learn the way of Christ more perfectly. Bro. Dupuy was born in Shelby County, Tenn., May 1st, A. D. 1820, was raised principally in Laytonville. His parents were Methodist Baptists. His father was a zealous minister of the gospel, and did a great deal among the slaves.

A sketch of this memoir obtained from Christ at the early age of seven and eight years (as writer has often heard him state), joined the Missionary Baptist church at the age of seventeen, and, impelled to preach, he bent his steps toward a preparation for the sacred calling. Taking passage in the city of Memphis during which time he met a colored boy, who was then (as the writer thinks) in Memphis and a most excellent man, well as a zealous and talented preacher.

Bro. Dupuy preached his first sermon on the first day of May, 1841, just twenty-one years of age. He never has not been able to gather any information in reference to his labors in the ministry, from the time of preaching his first sermon, up to the fall of 1843, when he set the Board of Domestic Missions for the Cold Water Association, for the purpose of engaging his services, them to itinerate, within five months, during the coming year. And here an incident occurred which the writer thinks worth relating: one of the old brethren of the Board, who labored for the cause, ridiculed such a scraping of the barrel, for he had a poor appearance at that time, in the field as the Cold Water Association. When Bro. Dupuy told the old brother's opinion, he modestly enquired if, and if they would allow him to come into the Association, and preach at his own expense, upon which, Bro. John Wright was then President of the Association, thought he saw something in the old David, that would justify him in giving him, at least, one trial. At his suggestion they gave him the sum (I think) \$100 for his services the next year, and in October 1843, he was ordained to the ministry.

The first Baptist church, called Shiloh, in Parsons, Bethel, Askew (no given names given) was Presbytery. According to agreement he commenced his labors early in 1844. At close of this year, the Board, seeing God had so abundantly blessed his labors, engaged his services for next year (1845). During this period several protracted meetings with the most glorious results, were held in several churches, among the Sunflower, in the Mississippi bottom, on the head waters of the lower river; and here were the seeds of the gospel sown in that soil; and from this little begins has grown up the Sunflower Association.

Bro. Dupuy engaged his services for 1846. He entered (as usual) on his labors early in the season. By reference to his report, it is seen how abundantly God blessed his labors, part of which, I agree to insert, for the benefit of numerous readers: "My health, in main, has been good; but owing (in part at least) to exposure by land and more especially by night, I had a short attack of fever, in consequence of which, I was compelled to leave my field of labor for a time. Not having the same mind, and having frequently to travel, I have not been at as many extensive revivals this year as last; yet, a reason to hope that God has abundantly blessed my feeble efforts in the promotion of His glorious kingdom. My congregations have been much larger this year than last, and a great interest on the subject of religion has been manifested in many of the Association. The Macedonian offering has come over and helped us to receive from almost every quarter

ter, and constrains me to exclaim, in the language of the Redeemer: 'The harvest truly is great, but the laborers are few.'

I have traveled about two thousand three hundred and forty miles,

given forty-five lectures; preached one hundred and seventeen sermons; delivered thirty-six exhortations; visited five hundred and four families; assisted in ordaining two deacons; constituted two churches; administered the Lord's Supper once; ordained one minister, and baptized nineteen. At the meetings I have attended, there have been about sixty-five professors; I have attended nine tractored meetings."

In the early part of the year, 1847, the Board met at Hernando, at which time (at the earnest request of Bro. Dupuy) writer went with him to that meeting. On that occasion Bro. Dupuy took the liberty to bring the writer's name before the Board, insisting upon his being employed to ride and preach with him, arguing that it was the Apostolic mode of sending them out, "two and two" together, and that ministers were so scarce in the Association, that in the protracted meeting season he had often had to close meetings (with good prospects) for want of ministerial help; upon which the Board took the matter into consideration. But, in view of the pledges made by the Board, and holy calling. Taking passage in the city of Memphis during which time he met a colored boy, who was then (as the writer thinks) in Memphis and a most excellent man, well as a zealous and talented preacher.

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borts were abundantly blessed this year. In the early part of this year, the Chulahoma church (being without a pastor) petitioned the Board for, and obtained his services for one Sabbath in the month. His labors with the church were signalized to the conversion of sinners, and the upbuilding of the church. To give his own language: "I have rarely known revivals so general; for we have scarcely had a meeting of days at any place, at which we have not had, to some extent, a revival."

At all the meetings I have attended, there have been seven to fifteen professors."

By reference to the minutes of this year, the writer finds in the report of the Executive Board, this statement: "Of the labors and success in the six years past, Bro. Dupuy's services were secured in capacity of Missions, whose labors have continued up to the present time, embracing the intervals of 1844-'49: Traveled twelve thousand five hundred and twenty-two miles; sermons six hundred and twenty-eight; lectures, two hundred and eighty-one; visited families, six hundred and sixty-seven; ordained deacons, twenty; administered the Lord's Supper, sixteen; ordained ministers, two; delivered exhortations, one hundred and fifty; attended protracted meetings, thirty-five; constituted ten churches (an average of almost two per year); baptized ninety-one; about five hundred converts." This ends the labors of six years of wearisome toil.

But resting through the winter months, he came forth full of vigor;

and at the request of the Board, gathers up his saddle-pockets, mounts his horse and marches for his field of labor. During this year, 1850, the writer would state that, from his recollection, Bro. Dupuy's success was as usual, though he cannot give particulars for want of minutes.

Early in the next year, 1851, the Board, feeling that it could not dispense with his services without great detriment to the cause of missions within the bounds of the Association, secured his services again. But the writer (or want of the record) can only say he gave, as usual, satisfaction, in reference to his success.

This year ended his work as missionary, within the bounds of the Cold Water Association; having labored with unremitting zeal, and with entire satisfaction to the brethren within her bounds, for a term of eight years, during which time, he had traveled about sixteen thousand and two hundred miles; preached eight hundred and eight sermons; visited eight hundred and seventy-two families; delivered two hundred and eighty lectures, and two hundred and forty exhortations, together with many other labors: such as baptizing, constituting churches, etc. Having received for this long term of years, and incessant labors, not more than \$1200, an average of \$150 per year. The vast amount of good accomplished (under God) by his labors, during these long years, eternity alone will reveal.

The Association, at her meeting in October, 1851, gave to the church the parting hand, with hearts overflowing with sorrow, on account of having to give up her long-cherished missionary, to go to another field.

In 1852, he went to the Panola Association, taking with him as a partner for life, a Miss Judith L. Wall, of Panola County, Miss., (having married her the year previous). And I may be at liberty to state in this connection that she proved to be unto him truly a wife, and not only a wife, but a minister's wife—a helper to him in the gospel. God gave to them, in course of time, five lovely children—four daughters and one son, which the hearts of the fond parents accepted as blessings from God. But in His own good time God reached forth his hand, and took to Himself, one, and another, and another, until He had taken them all. Then it was that Bro. Dupuy gave to the world an example of submission, ay, and perfect resignation, rarely equalled by mortal man.

So far as regards his ministerial labors, within the bounds of the Panola Association, we are not so well informed. I have written to several of its members, clerks, deacons, etc., but have not been able to get as much information, in reference to his labors with those brethren, as I had hoped to obtain, when I commenced writing these pages. But the writer knows enough of his works and success during the twenty-five years that he ministered to the people within the bounds of the Panola Association, in holy things, to state that his labors were incessant and earnest. He labored for three or four churches as pastor nearly all the time, and for many of the strongest and most influential churches within

her bounds, and with as much success as any pastor that ever labored for them; for he baptized many members into the fellowship of these churches. His custom was to visit often the members of his flock, as also the members of his congregation; to converse with, and pray for, them; so that much of his success was attributed to his earnest efforts in private prayer, never allowing himself to go into the pulpit to preach without spending a short time in secret prayer, that he might commit himself to God, asking for help to preach His holy Word. The writer will never forget the day when, before his death, he and myself, in our walk in the woods, discussed the Convention—

At the January meeting of the Board our financial condition had so much improved, we felt it would be safe to enlarge our work. Applications for aid were presented from Coffeeville, in Yazoo Association, Winona, in the Yazoo Association, Greenville, on the Mississippi river, and Baton Rouge, in East Louisiana. The Board likewise resolved to send an additional Missionary to the work, on the strength of the fact that the work in the Yazoo Association was growing so fast as to make it imperatively necessary to send another man to labor with Bro. Hamberlin.

What follows is the following from the fifth Annual Report of the State Mission Board, just presented to the Convention—

We are gratified to present the following as the fifth Annual Report of your State Mission Board for the year ending July 1st, 1878. We rejoice with feelings of gratitude to God, the fact that no one connected with our Board, either as officer, member or missionary, has been removed from us by the hand of death during the year.

It will be remembered that the last Convention changed the location of the Board from Jackson to Oxford. This change of location made it necessary to place the practical control and management of our State Mission work entirely new hands.

The change may or may not have been a wise one; it is not for us to say. We do not doubt but that a wiser and better brother could have done more and better work than we have been enabled to accomplish. There are many who will say, "We are now better off, and we doubt not, this state of convention will be heartily in favor of adopting them." But let it be borne in mind that it is not theodolites we want, however beautiful their theories may appear on paper, nor theories requiring for their practice a dead condition of society, and such a development of broad Christian culture, enlarging Christian benevolence, and consecration as are to be found among but few pastors and churches throughout the world, and perhaps among none within the limits of this Convention. But we want a plan or plans that have been tested, and the superiority of which has been fully and undeniably demonstrated. And until such a plan can be found, we seriously trust the wisdom of either destroying our present plan, even defective as it may be, or of throwing obstacles in the way of those charged with the responsibility of its prosecution.

This much we have thought it proper to say in the beginning of our Report, upon a subject which has been the past year, elicited considerable discussion, and which is now engaging the serious thought of some of the brethren of this Convention. The INDEBTEDNESS OF THE BOARD.

At the first meeting of the present Board held at Oxford on September, 1877, we found a debt against the Board of \$1,377.38, and due the Missionaries for services rendered during the conventional year ending June 30th, 1877. The creation of this debt was on account, first, of the large appropriations made by the Board for that year—eleven Missionaries having been appointed—and secondly, to the partial failure of the health of the Corresponding Secretary.

At the first meeting of the year, the brethren had labored for the denomination, were needing the money, and some were suffering from our inability to meet our obligations to them. This debt was an incusus, and unless removed, would greatly cripple our work for the future.

The Board resolved that we must pay that debt and provide for the current expenses of the present year.

To do this three things were necessary: first, to reduce temporarily, the number of Missionaries; secondly, to decline making any new appointments until we were in a better financial condition, and thirdly to increase the amount of collections.

Some of the points aided by the Board had become self-sustaining, and needed no further help; two of our Missionaries desired to prosecute their studies at the College, and so resigned their work, and the commissions of others had expired on the 1st of July before, and the Board declined to renew. This reduction—while much to be regretted—was made without any material damage—except in one or two places

to work. For three months—

from the 1st of October to the 1st of January—Bro. Hamberlin and the pastor

greatly encouraged. He has labored twelve days; traveled one hundred and ninety-eight miles; preached twelve sermons; held one prayer meeting; made forty-eight religious visits; received by letter one; delivered five Sunday school addresses.

GREENVILLE.

Rev. E. A. Taylor is our Missionary at Greenville, on the Mississippi river, the largest and most important town on the river, the second in size to New Orleans. The Board likewise resolved to send an additional Missionary to the work, on the strength of the fact that the work in the Yazoo Association was growing so fast as to make it imperatively necessary to send another man to labor with Bro. Hamberlin.

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The Board was also desirous of sending a Missionary to occupy the field on the Yazoo river, where the Board had no mission work.

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The prices and terms for insertion in this paper will be arranged by special contract with the Publisher, to whom all such contracts are referred.

This paper has a large and growing circulation throughout Mississippi and Louisiana, and the best advertising publications are to be found here.

Marriage and death notices, and notices of any kind, for every word will be charged, according to the rates.

R. E. McLELLAN.

ORDINATION.

SATURDAY, JULY 20, 1878.

The Baptist church at Shiloh, Union parish, La., unanimously called and ordained Bro. John R. Edwards, and requested Eld. J. R. Gambrell, J. B. Searey, H. Z. Ardis and J. M. Hart to perform the work.—[Sabbath, July the 14th, was appointed as the day to have the work performed. The services were introduced by a plain, practical, but forcible sermon, by Eld. J. B. Gambrell, from Tim. 4:19: "Take up thy cross daily, and follow me." The speaker set forth the fact that ministers of the gospel should take heed to the little things of life; their dress, conversation, etc.; and then urged the great necessity of soundness in doctrine, placing in the foreground the doctrine of salvation by grace. After which, Eld. J. B. Searey led in the examination of the candidate, and his expression of grace, his call to the ministry, and soundness in the faith, to the entire satisfaction of all the presbytery. Eld. H. Z. Ardis, in the ordination prayer, followed by the imposition of hands by the presbytery. Eld. J. H. Hart delivered the charge, and presented the Bible, after which, the pastor of the church pronounced Bro. Edwards confirmed by the church to be a true and able minister—one a Catholic who desired a postponement of her baptism until the second Sabbath in August, as her sister (also a Catholic) is much interested, and possibly will also be ready. There are several others that are much concerned about their future, and we look for good results from our meeting.

In our Christian hope,
H. M. LORN.

FROM NEW ORLEANS.

NEW ORLEANS, July 29, 1878.

Dear Bro. Gambrell:—

The church at Spring Hill, Marionville, began a series of meetings Saturday before the second Lord's day in July, and on account of the Baptist State Convention, was suspended on Wednesday following. Now, however, it is in full swing again, and the services are well attended.

Wednesday evening, Rev. Dr. C. B. Gates, and A. J. Miller were with us at different times and preached for us. We have reason to believe that this Lord's was with us.

Three were received for baptism, the last day of the meeting. Yesterday (fourth Sabbath) three others were received for baptism, and two by letter.

It is the cry of the Christian worker who earnestly labors to win Texas for Christ, see his efforts made abortive by the divisions and strife which so sadly crippled the power of the hosts of the Lord.—*C. B. Gates, in Texas Baptist Herald.* Peace is a very good thing, but too much of it will ruin the world. As the world is, we need not peace, but a sword—the sword of the Spirit.

At forty four years of age, Spurgeon can say that everything attempted by him has succeeded. This is the secret of his success largely, under God, to the fact that they had never have time to quarrel.

If we want to help people we must come upon a level with them—we must touch them.—*National Baptist.* That is precisely true. Christ was one of the people. Stills ruin our religious work.

According to Dr. Duff, the great Scotch missionary, recently deceased, the chief end of the existence of the Christian church is the evangelization of the heathen nations? Dr. Duff was right as to that.

Mr. Spurgeon's church employs eighty-six colporteurs. In 1873 the number was eighteen. Last year they sold religious publications to the value of nearly \$14,000, and distributed one hundred and sixty thousand.

Lectures to my Students, by the same author, a book of great interest to all students, and, indeed, to all lovers of the truth. Price, \$1.25.

Earnest Quest, or The Search for Truth, by Sallie Rochester Ford. One volume 12mo, 630 pages, bound in Fancy cloth. Price, \$1.50.

Neander's Planting and Training of the Christian church, translated from the German by J. E. Ryland, translation revised and corrected according to the 10th German edition by E. G. Robinson, D. D., Professor Rochester Theological Seminary. This is a standard work, and should be in the library of every preacher and brother who wishes to be well informed as to the early history of Christianity.

Our Poetical Favorites, a selection from the best minor Poets of the English language, by A. C. Kendeigh, professor of "Romantic" literature.

The Seven Diagrams, or a lesson for the proper draught of horses in the application of their power through radial levers to machinery, followed by plans for improved gun houses, with an introduction, giving modifications for an advance in the improvements as originally suggested. Also plans for fire-proof lint rooms. By a mechanician of Louisville. Those wishing to examine into this matter, should send thirty cents to John P. Morton & Co., Louisville, Ky., for the pamphlet.

CHIPS AND WHITTLINGS.

Send us concise accounts of your recent meetings.

Put the Recruit in the hand of every young convert.

Let us have some articles for the Recruit, short and sweet.

Write to President W. S. Webb for a catalogue of the College.

When and where does your Association meet? Let us know.

"English Methodists spent last year \$700,000 for Foreign Missions."

Southern Presbyterians sustain seventy-five Foreign Missionaries.

We have been enjoying the company of Judge Ben Thigpen, of Paulding.

The salary of the Bishops of the Methodist Episcopal church are \$10,000 per annum, and an allowed sum for house-rent. The same sum is paid to book agents and official editors at New York, Cincinnati, and St. Louis. Other editors receive salaries varying from \$1,500 to \$2,000."

"There can be active workers for good, but neutral workers for good. There can be active workers for evil and neutral workers for evil too; because, if we do nothing for good, our influence naturally bears over on the evil side."—*Capt. Hommel, in Louisiana Concord.*

"Of the ninety students in our Seminary last year, not more than ten or a dozen used tobacco."—*Western Recorder.* And that ten or a dozen should be persuaded to quit it?

We deeply sympathize with Bro. Wm. Hardy, of Meridian, in the death of their dear little boy.

No white man can be a citizen of the Republic of Liberia. Is that not rather exclusive, Bro. Wayland?

It is dreadfully warm. O, for a few days at Bro. Lowrey's spring!

How does it run these days, brother L?

"The oldest church in Missouri was organized in 1805. The oldest church in Virginia was organized in 1763."

Mississippi College will be better prepared to care for students at the opening of the next session, than ever before.

The Bastrop, Louisiana, Baptist church has an excellent Sabbath school, with Judge Busby as Superintendent.

The Tishomingo Association meets at Baldwin, Friday before the first Sunday in September. We hope to be there.

Some body in Tennessee has been lecturing the young people on the evils of crooked? Put up your marbles, boys.

All together the trip was a delightful one. We had never met our

friends of education look around, now, and see how many young people in their neighborhoods ought to go to high schools this fall, and then go and urge them and their parents to do the right thing. Send

us your names, and we will bring them to you.

Our young and promising pastor deserves much credit for his faithfulness, earnestness and devotion to the cause of Christ. To be a humble instrument in the salvation of souls, feels to be his responsible mission.

He has talent and tact, and both are brought to bear in the simple, plain

language of the pulpit.

W. C. FREILEY.

TRENTON, La., July 22, 1878.

THE CURSE OF INTEM

"Are you a youth, but

high and laudable ambition

in all the noble pursuits

to build up, for yourself

an imperishable fame? If

I entreat you, how you

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THE BAPTIST RECORD.

B. T. HOBBS,
PUBLISHER AND ADVERTISING AGENT.

CLINTON, MISS.
THURSDAY, AUGUST 1, 1878.

NOTICE TO ADVERTISERS

The place and terms for advertising movements heretofore made with T. B. Hobbs will be arranged by special contract with the Publisher, to whom all such business should be addressed.

The Record is now large and in increasing circulation throughout the States of Mississippi and Louisiana, and is one of the best advertising mediums in the South.

Marriage and death notices are limited to one hundred words for all over the number, two cents for every additional word will be charged, which must come with the notice.

Bro. J. M. Jaeger, of Louisiana, is author of "The Slave and the Free," which is traveling in Mississippi, is authorized to receive and pay for subscriptions to the Record.

Bro. E. C. Gates, of Memphis, is an authorized subscriber of the Record.

Eld. R. N. Hall is authorized to collect subscriptions for this paper anywhere he may travel.

Bro. H. C. Waymouth, of New Orleans, is duly authorized to collect subscriptions and receive subscriptions to the Record, and all contracts made by him will be recognized by us.

Receipts of Board of Ministerial Education from June 1st to July 1st,

W. H. Patton, Student	\$16.50
Saving Hills, Louisville, Ky.	2.00
G. W. Bishop, Birmingham	2.00
L. H. L. Harbeck, Grenada	10.00
H. S. Cox, Bradenton	10.00
J. L. Allen, Watson	6.00
W. H. Bishop, Birmingham	10.00
Eld. C. Freeman, Shiloh, Tenn.	10.00
Eld. J. S. Woodard	10.00
A. Baptist, wife & daughter	3.00
W. H. Bishop, Enterprise	10.00
L. Thomas, Clinton	25.00
Eld. T. L. Falbert and wife	2.00
Miss Susan Williamson	1.00
New Hope Church, Yazoo Association	8.00
J. G. Flanagan, Meridian	1.00
Vicksburg Baptist church	4.00
State Line Baptist church	1.00
H. McKeown, Clinton	3.00
Charles Gandy, Byram	2.00
Collinsville Place Baptist Church, New Orleans	60.00
Total	\$184.32

W. H. Hobbs,
Publisher Board Ministerial Education.

Who is Responsible for the Assertion of the Question of Partial Affiliation?

The Baptists forever held and earnestly defended the doctrine of "restricted communion"; while Pedobaptists have with ferocious impetuosity opposed and denounced that doctrine. They have sought and diligently used every advantageously mentioned their opposition, and have even no need to find in the very leniency and acts of leniency of some Baptists—which they profess to admire—weapons of no little effectiveness with which to belabor and harass those who oppose them. They say continually to their pupils and newspapers with enlarged emphasis, "You will permit us to preach in your pulpits, but you will not permit us to eat at your tables"; in other words, "You will by the act of inviting us into your pulpits and setting them with us, recognize us as gospel ministers and our churches which ordained us as gospel churches, but you will not recognize us as Christians and brethren by inviting us to the communion of the Lord's supper." And thus they have driven Baptists into a corner and forced them to take measures for their defense.

Now Baptists are willing to, and do admit that, in the broad and general acceptance of that term, Pedobaptists may be and multitudes of them are, Christians; and that their ministers are pious and many of them capable "religious teachers," and would be glad to recognize them as such, and to cooperate with them in good works as far as prudence and principle would allow. But with this Pedobaptists are not satisfied. They insist that Baptists are the most untaught and unparlorable bigots because they will not commune with them, and that *affiliation in the pulpit* *coupled* *them*, in order to be consistent, to affiliate at the table.

The Pedobaptist argument is a strong one. If we recognize their preachers as "gospel ministers" and their churches as "gospel churches," why is it known as "pulpit affiliation," which they claim, than we do not identify ourselves if we don't recognize their members as members of gospel churches and communion with them accordingly. Thus Baptists have been forced, in self-defense, to draw a line of distinction between "gospel ministers" and "religious teachers"—between gospel churches and religious societies, and thus to deny to all *undisciplined* Christians the essential quality of "gospel order." Who does not see that the issue has been forced upon us, and therefore we are not responsible.

J. A. H.

The Curse of Intemperance.

"Are you a youth, burning with a high and laudable ambition to excel in all the noble pursuits of life, and to build up for yourself a lofty and imperishable fame? If so, beware, I entreat you, how you touch the fatal cup. Beware how you lift your impotent arm against an institution which has already snatched thousands, wiser and better than yourself, like brands from the burning. Remember that dangerous and difficult is the ascent to that steep where fame's proud temples shine afar. Many, very many, have gone before you in the same path, with as proud hopes and as high ambition. Alas! how many have gone to drink, to rove, to reel, to fall, melancholy victims of their own self-destructive indulgence. Are you a patriot? Do you desire to perpetuate those civil and religious institutions which were won by the blood, and have been transmitted to you by the wisdom of your fathers? Do you value, as above all price, that glorious spirit which has heretofore made us one people—one in interest—eine in hope—one in feeling—one in glory, and one in destiny? Do you wish to secure from being broken into fragments that sacred urn in which are deposited the ashes of the illustrious dead of our land, around which is clinging the rich remembrance of their immortal deeds? If you do, beware, who you intrust the destinies of the nation to men who, scorning the melancholy teachings of experience, and infusing more of intoxication into the brain, than of patriotism into the heart, are fit subjects to become at any moment the sufferer and sycophant followers, or the maledicting leaders of any fatal crusade against the best and most sacred institutions of the land. Are you a Christian? Do you profess to be the follower of Him who, whilst here upon earth, went about doing good, and whose example was one of benevolence, clarity and love? If so, then, in the name of all that is good here, and all that is awful in the life to come, can you stand aloof and gaze upon the suffering, degradation and misery which have been produced by intemperance, without an effort to alleviate the evil, or stay its progress? Can you listen with composure and cold indifference to the appeals of wretchedness which come up from thousands and tens of thousands of habitations throughout the land?"

And am I asked for evidence of the reality of all this? Go to the miserable hotel, and ask its care-worn tenantry what brought her out, what tattered and half-starved offspring to such a condition? Go to your prison houses, and inquire what hand scattered the fatal seed? Go to the prostrate and blotted genius, and ask what demon dipped sin venom in the arrow which brought him down from his lofty position? Go to the home of the broken and bleeding heart, and ask whence came the serpent that turned his paradise into a hell? Go to the whitened head of age, and ask what passed touch shattered his trembling robes, and *tear down his once noble frame* prematurely to its mother earth? Go to the bedside of one who writhes under the burning grasp of delirium, and catch, if you can, a glimpse of the hideous forms and terrible visions which fly in quick succession across his distempered imagination; ask him what has shot out from his view all of peace and hope, and fixed upon his soul the horrors of the damned?

Get a response from all these, and then, if you remain any longer silent and careless spectators of the great work of kindness, charity, and temperance, which has gone on around you, heavy, awful, indeed, will be the accountability which is in store, if there be truth as there assuredly is, in the word of God, and justice at His judgment seat.

The Kansas Republicans will hold a state political convocation at Topeka, August 25th, the Democrats doing likewise at Lawrence, on the 15th of March. No *unless* *regularities* *are* *observed*.

Read the advertisements and send to Presidents Webb and Hillman for catalogues.

Blue Mountain Female College.

Read the advertisement of this school in another column. It has a delightful situation, with hills, springs and valleys to make it attractive. The place is entirely free from everything that could cause sickness. In and around the school the social and cheapness, we think these schools are unsurpassed.

Read the advertisements and send to Presidents Webb and Hillman for catalogues.

COUNT ANDRASSY'S AUSTRIAN PREMIER.

The Kansas Republicans will hold a state political convocation at Topeka, August 25th, the Democrats doing likewise at Lawrence, on the 15th of September.

If you wish one of the best Sewing Machines made, at a greatly reduced price, write to me. I will sell at a large discount from factory prices, ks

E. R. STEDMAN & CO., JACKSON, MISS.

Count Andrassy, the Austrian premier, is a good linguist, speaking four languages, including English, French, German and Italian.

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